2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

dance over him in the square. I longed for the privilege of speaking to him, but it was denied. The morning following his advent, he was tied on a mule, his face covered with buckskin, and escorted from the camp. I never could gain the least information from whence he came, or whither he was taken; but suppose he had been captured by a party belonging to another village, who simply halted at our encampment overnight, and got up the war dance by way of entertainment.

We were frequently visited by the chiefs and warriors of the surrounding tribes. They were, invariably, cordially welcomed and hospitably entertained. Then there was a pipe dance, which is the dance of love and friendship. They were invited to repose on the largest buffalo skins, and given to eat the flesh of a roasted dog, though the moon was not in the full—a luxury surpassing even the meat of the wild horse. I apprehend many were attracted to our camp through curiosity to see and hear the wonderful watch, the fame thereof, beyond question, having spread far and near. I come to this conclusion from the fact that speedily following their arrival, Moko would bring it forth, and call on me to make it talk.

There was one visitor, in particular, a stout, surly chief, who in the course of the summer visited our camp many times. He appeared to have become fascinated with the watch, never growing weary of listening to the alarm. After Moko had finally placed it affectionately in her bosom, he would have long and earnest interviews with Big Wolf, the subject of their conversation being, as was easy to perceive, the mysterious watch. I learned that he was the chief of a tribe whose village was situated in a valley beyond the mountains at the distance of two days' journey, and that he was known as the Spotted Leopard.

3:Wallace & Hoebel E-4, 5 (1933, 1945)1952
NO6 Comanche NO6

At Work and Play

"A spear is a big responsibility." A warrior returning from a successful raiding party set his lance upright before the door of his lodge with the scalps of his victims dangling from it. No one except the owner could remove the trophies.[21] As in the case of the shield, tradition records that some lances had power, and the lance carried by the leaders was a characteristic sign of office.

The Talley Sheet of Governor Anza reveals five Comanche groups, the leader of each having a lance which represented the rank of his group.[22] Robert H. Lowie asserts that the major difference in the several societies lay in the dances prior to assembling a war party and that each society had a lance and shield symbolical of a very definite position.[23] There is a possibility that straight lances may have been carried by one rank and hooked lances by another, but there seems to be no definite pattern. Both straight and hooked lances were carried with point upward.

Another weapon used by the Comanches was the war club or battle axe, called *wɜpitapu'ni*. Made of a flint stone weighing about two pounds, it was about six inches long and three inches wide on one end, tapering off to a width of from one to two inches on the other. Each end was thinned to a rough edge. The middle of the flint was grooved or thinned on either side to prevent it from slipping on the handle. The wooden handle was fourteen to sixteen inches in length and from one to one and one-half inches in diameter. One end was split, and into this incision the axe was inserted and fastened to the handle by thongs of green or wet rawhide wrapped around the flint and handle about half a dozen times. The ends of the rawhide were made fast by means of small wooden pegs passed through the rawhide and into the wooden handle. The rawhide contracted in drying and left the axe handle almost as firmly bound as a modern axe and handle. The battle axe served a number of purposes and at close range was a deadly weapon.

Despite their strenuous life, the Comanches found time for recreation and entertainment. Their diversions, like their industries, were

[21] Zoe A. Tilghman, *Quanah, The Eagle of the Comanches*, 16.

[22] Alfred B. Thomas, "An Eighteenth Century Comanche Document," *American Anthropologist*, Vol. XXXI (1929), 291–92.

[23] *Ibid.*, 293–95, quoting R. H. Lowie, "Notes on Shoshonean Ethnography," American Museum of Natural History *Anthropological Papers*, XX (1924), 283.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

517 quite simple. Visiting, feasting, the dance, story-telling, and competitive games constituted their principal means of recreation and amusement. The Comanches were very sociable and spent much time visiting. Visiting and feasts furnished opportunity for the discussion of news and tribal welfare. The religious ceremonies were regarded by many as less an occasion for worship than an exciting and interesting social gathering.

Social gatherings in the evenings were filled with mirth, revelry, and enjoyment. Before the arrival of the white trader, the Comanches were noted for their abstinence from intoxicating drink. Most evenings were devoted to singing and storytelling, which was not only entertainment but education. By frequent repetition of stories, the [869] tribal history, traditions, legends, and ideals were perpetuated for the young. Older people seldom grew weary of repeating the stories or of listening to them.

517 On other evenings young men and women gathered around a fire which had been kindled in the village, and while it reflected its 535 dancing shadows against the yellow lodge-skins, they danced and chanted their songs to the accompaniment of the rhythmic beat of the drum. Those who did not participate in the dance sat on the ground in a circle, facing the musicians who sat in the center beating their small drums. Men and women dancers stood a short distance apart facing each other. When the music began, a man would select a dancing partner by placing his hands round her waist, while she clasped him in similar fashion. The affair lasted an hour or more. The Indian, who had been taught to dance almost from the time he had been able to lift his feet, danced with rhythm and freedom, and every movement was vivid and natural.

526 Competitive games continued from childhood to middle life, and when a person became too old to participate, he still enjoyed watching them.

When food was plentiful and no necessary jobs were pressing, a Comanche really liked to settle down for some good fun. Men and women alike were great sports; gambling was a passion. Their horse racing has already been described, but it was not their only athletic sport. The women liked to play double ball or shinny, a strenuous pastime, to say the least. They set up arrow-shooting contests to test

167: Peters T-5 (1843) 1877 NT13 Navaho NT13
Comanche NO6●

I derived, and minutes made at the time, will now only enable me to give you the modus operandi of extracting their dyes, without being able to give you the names of the ingredients. The specimens I had been enabled to collect have become dried up, and many have been lost by crumbling, and I was not enabled to procure seeds or other means of reproducing the plant, and am not sufficiently a botanist to give you a technical description of them. I can give you the facts only, but these are of sufficient importance to awaken curiosity, and lead to the investigations of secrets by those more intimately connected with the subject treated of, and I think of sufficient importance to have that enquiry efficiently made under governmental auspices.

The colors most admired by the Camanches and Navajoes are crimson, blue, purple and green; consequently these colors are the most common among them in all their shades; and though in their weavings they blend these with brown, yellow and other colors, with singular judgment and taste, yet it is the brilliancy of those that you most admire.

All their primitive colors are the products of the prairie and mountain flowers, and their semi-colors are composed of these and the inner bark and roots of but few other plants combined in such proportions as the hue intended to be produced. They have no mineral dyes that I am aware of. Many of these flowers are small, indeed most of them; and the plants of low size, and begin to bloom in February, March and April, and continue till summer. During the blooming, the flowers are gathered early in the morning, with the dew upon them, and dried of the dew under a shade. The leaves are carefully picked off, the stems and such as have their petals covered with pollen of another color —*e. g.*— such as are purple or scarlet with petals of yellow or white pollen, are carefully separated from it. Particular flowers only are selected: all flowers of purple color are not used to dye purple, and so of every other color, but such only as are known to make an indelible dye.

When the desired quantity of leaves are collected they are carefully and cleanly bruised and into them a small quantity of ley (I shall hereafter describe it) is put, but only enough to make